

601. aa 13 (16)

A N
INDUCEMENT
T O T H E
INTRENCHING
Of the C I T Y of
Y O R K,

And the Manfull resisting of the Ma-
lignant Opposers of His *Majesties* Just
Prerogative ; with the lawfull Li-
berty of the Subject.

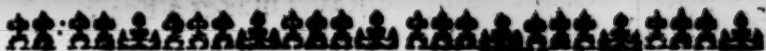
As is proved by the Zealous, serious dissimu-
lation in the Breach of the fourteen Ar-
ticles of Agreement for the Peace of this
City, and Countrey of the same.

By A. L.



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*An Inducement to the Intrenching of the City of York, and
the Manfull resisting of the Malignant Opposers of
His Majesties Just Prerogative, &c.*

ANd is it true? is this the *Frozen Zoane*
Which binds the Ham-strings of this place alone
To a standing Statue, whilst the other parts
Of *Charles his Wain* in opening of their hearts,
Poures forth the Blood thereof, as Sacrifice,
To appease the anger of the Deities :
And shall the menaces, even to our teeth
Cause us to quake ; when as the whole World seeth
Our cause is Just : if standing for Our King,
Which to a peacefull happinesse would bring
His Traveling Kingdoms, whose still Teaming Wombs
Produceth Serpents, which are digging Tombs
Even through the Bowels of the Church their Mother,
Their Mother, said I ? Nay take th'one fro th'other,
And you shall finde one of this Viprous Brood
Had rather have his *Sinagogue* a Tub.
The other is as bad, for there is ods,
Which hath more Saints on Earth, or Saints as gods :
Yet th'one exceedeth in dissimulation,
Neerest toth' Jesuit in imitation ;
Which for to Murther hath a holy tricke,
Forsworn, and sav'd, to kill an *Heretick*.

So these Faith-breaking Centaurs makes a Feast
Mixed with poyson, decked with a Jeast,
Wherewith they feed their Fancies, and 'tis Voted
That not for Knaves, but Members good, there quoted
Whilst that the chiefest Member (that's the Head)
Through th'other parts, lives as halfe buried :
And cause that we, through th'Oyntment of our pray-
Mixt with our duty vigilance and cares (ers,
Attend the King (as is each Subjects due)
To make him perfect in his Servants view
As earst before he was, and hopes to see,
His Highnesse triumph ore His Enemie.
For this and such like, are we disesteem'd,
And as Delinquents by our foes are deem'd :
Our loving of the King with whole assent,
Votes us the foes to King and Parliament.
And let them Vote me, *Papist, Turk, and Jew,*
God grant I dye a *Protestant* most true,
And free from th'Sex of holy *Hackets* Brain,
Which was a King, ere he a Crown could gain :
His long-breath'd zeal was frustrate of it's hope,
And golden collors, turn'd to Hempen Rope.
And why may not the Emperour of *Hull*
Have for his Crown a Raven on his Scull
Thereon to feed? For that same forward Knight
Makes me remember what as one doth write
Upon a Childe (which was untoward witty)
The longer that he lives, the more the pitty :

And

And for the Divellish wits the advers hath
(Withouten good works) look upon their Faith
Who will beleewe it, shall (as well as we)
Finde it the Rock, Deceit, Hypocrisie,
Exclaiming on the King at Conventicle,
But to the view o'the VWorld these hare-brains fickle
Cryes *Vivet Rex*, but yet withall they'l tell yee,
'Tis said he hath a great Pope in his belly.
Pardon dread Sovereign my recapitulation,
Thou dearly knowest this brood, their innovation
Is for to be the Elders Elder Brother,
'Though with a sanctitie the same they cover,
Praying devoutly for an alteration
Of this Old England, into th'*New Translation*,
Where Doctrines pure are taught; but there's so many
The best can hardly fill her *Church* with any:
Or like the Sectaries (in *Holland* known)
VWhere as their liberties are made their own,
By paying of Excise; these holy Men,
I have been in their Company, and then
They met with smooth discourse, which held not long
For then their Spirits (resting on their Tongue)
Moved them to rayle one Man against another,
Their poynts they differ'd, wherein i'le discover
One Anabaptist, he began to say,
That that same was his re-Baptizing Day:
Whereat a Brownist, furnished with Schisme,
Began to charge him with his re-Baptisme;

Avouching

Avouching it to be a heynous cryme
In this same, to observe or *Place* or *Time*.
Then said a *Lutheran*, the Church was fit
That Sacrament should be perform'd in it ;
But (by your leave) at no Font did he meane,
But in a *Bason* purified and clean ;
And this and much more caused a debate,
Which for the worths, not worthy to relate.
But mark my Brethren, if they had their ends,
Whereto their sanctitie soly pretends :
Their Ministers must be of their own making,
And the most servent in *Glasse-Windows* breaking :
They'd rather see the *Picture* of a Brother,
In their *Bed-chambers*, then *Christ* or his *Mother* :
The first hath often *Preached* in a *Chayre*,
And in that Chamber made the sweetest Prayer
Was ever heard : nay and by just report,
No fault there was, but that it was too short.
Thus have I Canvass'd this same Stuffle which greeves
Purer is worn, as *Laine* or *Holland* sleeves.
And now you partly see wherewith they ayme,
Chiefly to win unto themselves a Name ;
Which cannot be, but Written with our Blood,
Therefore you withers of this Cities good
Which for the King and Country Arms uptake,
Hoping therewith, to make our foes to quake :
Make fast the knot, which binds our hearts together,
And but a colour'd Plot, nought else can sever.

The

The true Intentions which this City bears,
Is to abandon Jealousies and Fears;
And keep those rites, which Martyrs with their Blood
Hath seal'd unto us for our future good.
Is not this City chiefly aymed at,
Whose Fabrick (if attaind to) lyeth flat
Upon the Ground, Nay and this Cities * glory
Which *Europe*, scarce the like, hath shewed in story
Shall be defac't; her Battlements thrown down,
And Windows broke like that of *Selby-Town*,
Which onely shewed the Birth-right of our *Saviour*,
And therefore's broke, by those of rude behaviour:
Which though no Cavellers, will dam and drink
Withouten paying, Whilest poore people think:
Are these the Men shall work our Reformation,
And this their New-Old-way, purification,
By burning of the Churches Ornaments,
Rejoycing rather at it, then Repents:
When as the Heathen Prince *Vespasian*
To save the Jewish Church about it ran.
The Jews to build their Temple wrought and fought,
But these Men fight to bring the Church to nought:
Which done in part, then dam them if a Word
Be spoke against them, they dye upon their Sword.
And sure their Officers allow the same.
Then let us Judge, if into *York* they came
What would become of those desired Peace,
Their Lamentations they perforce must cease;

* The
Minster

For

For as Delinquents most within the City
 Are Voted (for their loves) the mores the pitty
 Therefore to spoile us is their sole intent,
 Whether for King, or King and Parliament:
 They'l strip us like to * *Mistria Stapleton*,
 Which caus'd her headlong in a Vvel to run.
 These are the hopes the most of us can have,
 Therefore my hearts rouse up with courage brave,
 And lend your ayd (as much as you can do)
 To stop the breaches * *Hunter* pryed into,
 For that's a Traytor to his native soyle,
 So he fares well, cares not whose goods he spoyle;
 And let's not fear our Enemies (their pride)
 For God and His Annoynted's on our side,
 Which in due time will bring those Plots to light,
 Which to discover 'tis not humane sight
 Can easily do, we must wait Gods good time,
 Which will repay the weight of every crime
 Upon the Head o'the Actor 'gainst His King,
 For whose preserving still, Let Syon sing
Blesse Him, O Lord, Let Him thy Mercies tell
Unto His Sonnes: so be it

Prayes A L.

* *An Ancient Matron whom they Rased neer Selby.* * *He was many times seen to goe about the Walls, and to search the breaches thereof, for to make passage thereunto (as may probably be conjectured.) His Man conveys Letters from York to Cawood, as hath been proved.*



FINIS.

ma-
for
con-